HELL REFORMED
OR
A GLASSE FOR FAVORITS.

Their Falls and complaints Also the Gomplaints of Princes against their Favorits.

With the dangerous mischiefes of State Politicks, Flatterers, Suborners, Secret Accusers, False witnesses, &c.

Also the Reasons of a Devill, why he had rather continue in hell; then returne and live againe on earth.
With the acclamations of a Testator, for making his will before hee dyed: And his advice to others therein.
Also the decree of Lucifer, for Reformation. With many other notable passages, worthy observation.

Discovered in a vision, By *D: F: Q: V:* A Spanish Knight, of the Order of Saint *Iames*, and Lord of *Ivan-Abad*.

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MDCLX: vid.

TO

THE MOST NOBLE, *HENRY JERMYN* Eſquire, Maſter of the Horſe, to the QVEENES Moſt Excellent Majeſty.

SIR,

I *Hold it no Sacriledge, after the Example of our* Fore-Fathers *of the* Old

Testament, (*whom the* Law *enjoyned to offer their* First-borne *unto the LORD.*) *to present you, as my* Rightfull Lord *with the* Premisses *and* First-Fruits *of the spare Houres, I lately spent in the Translation of the ensuing Discourse: For, I know none, after the* King, *and the* Right Honourable Your Father, *unto whom I owe this due, but* Your Selfe: *Since,* His *Ma-*

jesty

jesty *hath set so great a* Value *on* Your *Me*rit, Vertue, *and* Birth, *as to designe* You *to the* Governement *of that* Isle, *where I took my first Breath, and where the* Right Honourable Your Father, *makes the Inhabitants to live in a* Golden Age: *whereby they are bound to lift up their joynt Votes unto* Heaven, *for* His *Ma*jesties Long and Flourishing Raigne

in Health and Happinesse; *who doth afford them, so* Good & Wise Governours, *and those continued in a* most Noble Line; *so as I acknowledge myselfe divers waies obliged to dedicate unto* You *this small Labour: First, as to my* Rightfull Lord, *being confident, that in imitation of the* Right Honourable Your Father, You *will cause the said Inhabitants, to enjoy the like*

like Peace and Plenty, under Your *Government: next, as Holding my ſmall Patrimony and Fee, immediately from* You, *whilſt* You *repreſent the* Kings Majeſty *there: whereunto may alſo be added, the infinite Obligations I owe* You *in particular; whereby I reape this further advantage, that ſlanderers cannot juſtly ſay, that I have any further end herein, but onely to render* You

moſt

most humble thankes, for the benefits I have already received, from Your Generosity. *Besides, I am confident, that* Your *Name appearing in the Frontispice of this Booke, will serue to Protect it, from the malice of those, who would disallow the Authour for being a Spaniard, which I assure my selfe, will be no leße acceptable in this Court in the English habit (being countenanced by* You, *who*

who seeme to be the Mœcenas of Strangers) then he hath beene in France, clad according to the fashion there, where he hath passed the Presse, without other, then Vniversall Patronage: For, seeing his chiefe aime, is, to suppresse Vice, and to open a path to Vertue, (though in a Satyricall way,) his desigue and mine cannot but take effect. Since, detesting Vice, You possesse Vertue it selfe, and are no way

like

like unto those Courtiers, of whom he speakes in this Treatise: otherwise, that Great Queene (whose Life may much rather be Admired, then Imitated) had not elected You, for the discharge of one of the Most Honourable Places in Her Service. Finally, as You are borne to bee Happy on Earth, that You may likewise bee so in Heaven, shall bee the

constant

constant Prayer of him who is,

SIR,

Yours most obliged,

most obedient, and

most honouring Servant,

EDVVARD MESSERVY.

A PREFACE FROM THE TRANSLATOR TO THE JUDICIOUS READER.

Gentle Reader, It followes of neceſſity, that you will have ſomething to ſay againſt me, becauſe I put to light this ſeventh *Viſion*, making no mention of the ſix firſt, that ought to precede, to the end, that the order and intention of that

that Noble Knight, *Don Francisco de Quevedo*, Author of the *Visions*, should not be perverted, who is held amongst men of judgement, one of the ripest wits of this age, his writings being filled wth rich conceptions, and a thousand good conceits, (whereof you shall see a delectable paterne in this *Vision*) which leaves much satisfaction and content to the Iudicious Reader; besides his intention, which is to be esteemed, since it tends to a good and holy reformation of life, representing Vice unto us, to the end we should abhorre it, also he doth not speake to the vertu-

ous

ous, but to the wicked who are past correction, & doubtlesse, there will be none but the last that will disprove it, and by that meanes they will make it appeare, that they have a mind I should be their Harbinger to appoint their lodgings in the Empire of *Pluto*, destined to the vitious and obstinate. I have also exactly translated in our Tongue, the said six first *Visions*; and have clad this Spanish Knight, after this Countrey fashion, at the request of my friends, and for the Publike good, (which may be moved to a good & holy reformation;) rather

then

then for my owne ſatisfaction; And for ſome reaſons beſt knowne to my ſelfe, I have made a demurre of preſenting them unto you untill you have ſeene this, hoping that you will make the eſteeme of it, that the reputation of this Author merits, who hath beene admired in all Tongues and Countries, where he hath beene receiued with great applauſe, & alſo amongſt Nations more groſſe, and every way inferiour unto us. I alſo deſire you (moſt deere Reader) to paſſe by the faults of this Booke, in caſe there be any, and to correct them your ſelfe; Aſſuring you

if

if there be any, 'tis against my will, and shall be a meere defect in the impression. Also, know that I am not in the humour to insert an *Errata*, because I hold it not decent; and am sure that those who shall read my Booke, if they are men of understanding, finding of them will have charity enough to correct them; but if they are others, I care not. *Farewell.*

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HELL

HELL REFORMED.

THough *Hell* bee the eternall Manſion of deſpaire and confuſion, nevertheleſſe, there hapned lately ſuch a horrible noyſe, and ſo extraordinary and dreadfull a diſorder there, that the moſt Ancient inhabitants of that place, acknowledging that they had never ſeene the like, thought that their *Common-wealth* was going to bee deſtroyed and overthrowne up-ſide downe. They knew not one another: the *Divels* believed they were the

Damned, and the *Damned*, the *Devils*; ſome uſurped the torments belonging to others, and did runne here and there, pell mell, as if they had beene franticke: to be ſhort, 'twas a generall revolt, all was in diviſion and quarell. It was a good while before it could be gueſt who had ſtir'd this tempeſt: but at laſt 'twas found out, that a *Secret Accuſer*, *a Suborner*, and a * *Doüegna* had cauſed it, who had found the invention to breake looſe from their fetters. Conſider a little I pray, Reader, of what kind of ſpirit could thoſe three be, ſince they were able to augment Confuſion and Trouble in *Hell*.

Secret Accuſer.
Suborner.
* *It ſignifies an aged widdow which ſerves in great houſes, as thoſe who are called Governeſſes.*

Lucifer roaring like one *Poſſeſſed*, cryed out, that Chaines, Fetters, and Manicles ſhould bee brought, and did runne every where, to quarter againe every one in his Denne, when he daſh't againſt

againſt the *Secret Accuſer*, and having both ſtayed a moment, to face one another, the *Secret Accuſer* tooke the word: My *Prince*, ſaid he, I give you intelligence that there are *Slothfull Divels* in your *Empire*, who remaine with their armes and legges a croſſe, as being lazy and ſluggiſh, unwilling to doe any thing: and alſo, that many of thoſe, which you have ſent in the world, doe not come backe, to give an account of their *Commiſſions*, although the time of them bee expired. And the *Doüegna*, which went kindling diſcord, from eare to eare, comming by chance to paſſe, that way, ſtop'd: Looke to your ſelfe, ſaid ſhe, to *Lucifer*, ther's a great conſpiracy to diſpoſſeſſe you of your *Diabolicall Scepter*: Here are two *Tyrants* who come, three *Flatterers*, many *Phyſitians*, and a great number of men of learning, as *Lawyers* and *Advocates*: and

Tyrants.
Flatterers.
Phyſitians.
Lawyers.
Advocats.

further I give you notice, ſaid ſhe, in his eare, that amongſt all thoſe, there is a certaine man, who is a *halfe-Hermit*, which doth affirme you ſhall not want worke.

Halfe-Hermit, or Hypocrite.

At this word of *Halfe-Hermit*, *Lucifer* loſt his colour, and remaining immoveable as a ſtatue, teſtified a great feare he had to loſe his *Scepter*: and having ſtood a while without ſpeech, ſtaring as if hee had beene mad: A *Halfe-Hermit*, doe you ſay; *Phiſitians*, *Advocats*, and *Tyrants*? ther's a Confection, ſo poiſonous and venomous, that onely an ounce thereof, would be able to burſt the Belly, and caſt out all the tripes of *Hell*. And as he was going to make a review, in the avenewes and frontiers of his *Kingdome*, hee ſaw the * *Suborner* comming, who ſeemed to be full of imployment. I needed but this encounter, ſaid hee, to portend

* Or Buſie-body.

miſ-

misfortune. Well, what's the matter? And then the *Suborner*, with a thousand inventions, devices, false tales, vaine trifles, toyes and fables, told him there were many who plotted to fly from *Hell*, and others also who would introduce *Vsurers* and *Hypocrites*, by meanes of which, the World tooke a familiar accesse with the *Devils*: and told him besides many other tales, so full of deceits, and with such Mountebank-like flatteries, that hee had beene dizied with them, if hee would have held him chat. *Lucifer* seeing the strange tumult in his *Dominion*, and having intelligence of the danger which threatned him, followed his designe of making a generall Review, and that with his Guard, and ordinary Traine.

Vsurers.
Hypocrites.
Lucifer.

Then, hee begins the Visit of his lurking and secret Holds, Dennes and Dungeons of his Pri-

ſoners and Jailors. The *Secret Accuſer*, kindler of diſſentions, went fore-moſt venting and blowing a certaine kinde of aire which did put the brands together and inflame them onely, without producing light; The *Doüegna* followed next, ſowing tares of diſcord every where. The Cunning *Suborner* came after, learing with the corner of his eye on every ſide, not turning his head, and paſſed not before any of the *Ghoſts*, but he made a cringe, or ſome other geſture fayning ſome good will. To the one he made a courteſie, he kiſſed the others hands: unto this, he ſaid, I am your ſervant; unto that, make uſe of mee. But at every word of his Complements, the poore *Ghoſts* cried out, Alas! but much more outragiouſly then at thoſe flaſhes of flames which tormented them. *Oh traitor*! ſaid one: *Oh the fire is much more pleaſant*!

Secret Accuſer.

Doüegna.

Suborner.

ſant! ſaid the other. *Ther's the redoubling of our paine* ! ſaid this. *Ther's the accumulating of our torments* ! ſaid that.

Amongſt a great Raſcally Company, and in an eminent place, there was a Notorious *Falſe witneſſe*, who as moſt expert in that profeſſion, made a lecture of lying, to that Worſhipfull company, which was about him: hee made them ſweare, that they had ſeene thoſe things, which were unknowne unto them. And when that *Doctor* perceaved the *Suborner*: What? ſaid he, much frighted, is that *Devill* in this *Countrey*: But how? I made choice to come to *Hell*, rather then to be in any place where I might ſee him: aſſuredly, If I had thought that he had beene to come hither, it had beene enough, not onely to have procured my ſalvation, but alſo to have gone ſome whither *False witnes*

where elſe I could never have entred.

Thereupon, wee heard a great noiſe of *Voices*, *Armes*, *Blowes*, and *Cryes* intermix't with *Reproaches* and *Complaints*. They tooke hold one of another, and did ſtrike and fulminate each other, with their owne perſons, but with ſuch cruelty, that 'tis impoſſible to repreſent ſo furious a battle. Amongſt all thoſe, was one who ſeemed to be an *Emperour*, for he had a *Crowne of Lawrell* on his Head, and was invironed with *Counſellors*, who with their tongues whetted with the Text of Lawes and ſtatutes, endeavored to defend themſelves, from the enraged fury and choler, whereof this *Emperour* tormented them. *Lucifer* drew neere him, and with a thunder-like voice, which cauſed all *Hell* to tremble: Who art thou (ſaid he) *Ghoſt*, who art here ſo lofty and ſtately?

I am

I am (anſwered he) Great *Iulius Ceſar* who in the generall ſedition of your *Realme*, came upon *Brutus and Caſſius*, to take Revenge of the bloody outrage, which they did, when they tooke away my life, under pretext of the *liberty* of the *Countrey*, though it was but to quench their particular envy and covetouſnes. Thoſe infamous *Villaines* hated not the *Empire*; but onely the *Emperour*: they murthred me, becauſe I had eſtabliſh't the *Monarchy*: but yet they aboliſh't it not, contrariwiſe, they, ſooner and with more eaſe, made ſure the preſervation thereof: they did more harme taking away my *life*, then I did when I tooke away from the *Senators*, the Governement of the *Commonwealth*, ſince, I died *Emperour*, and my *Homicides* procured to themſelves, the Title of *Traytors* during their life: I was adored of the people, and they puniſh't for killing

Complaint and revenge of Cæſar *againſt* Brutus *and* Caſſius.

Nota. Rebels againſt their Prince.

ling of me. Curſed *blood-ſhedders*! ſaid that Great *Ghoſt* of *Iulius Cæſar*, turning towards them, was the Government of the *Common-wealth* better in the Hands of *Senators*, who could not keepe it, then under the conduct of a *Warriour* who purchaſ't it by his merit? He that is experienced in cavilling, and learned in forging of a *Falſe accuſation*, is he worthier of a *Crowne*, then a great *Captaine*, who fils his *Countrey* with Glory, and gives Terror to his enemies? He that knowes the lawes, is he fitter for an *Empire*, then he who maintaines them? No, No, 'tis unto this, to eſtabliſh them, and to the others to ſtudy'em. Poore *Romane Common-wealth*! calls thou *Liberty*; the obeying to the diſcord of Many: and Bondage; to reſpect the Power and Might onely of One? Many men full of Covetouſneſſe and Ambition ought they to be called *The* Fa-

thers

thers *of their* Countrey, and the generosity of One held for *Tyranny?* Oh how much more glorious had it beene for the *Romans* to have maintained a *Sonne*, who made *Rome Mistris* of the *World*, then *Fathers* who by an infinite number of Civill warres, made her the *Stepmother* of her owne *Children*. Ye barbarous and eruell, consider a little what was the Government of the *Senators*; since, the people having tasted of the *Monarchy*; had rather be commanded by *Nero*, *Tiberius*, *Caligula*, and *Heliogabalus*, then by Lawes and *Senators*. *Patres Patriæ.*

Then *Brutus*, with a trembling voice, and a face covered with shame began to say, crying out: Oh *Senators*! doe you not understand *Cæsar?* doe you adde a new crime, to that which you have heretofore done? and having beene the *Authors* of the *Parricide*, doe you suffer him who *Senatus.*

believed

believed you, to be thus accuſed? Speake, anſwer, *Counſellors: Cæſar* ſpeakes to you as well as to me: you were ſo cunning in your perſwaſions, that *Caſſius* and I were the traitorous executioners, taking no regard to your unſatiable Ambition, and not obſerving that your Gravity, your beards and long gownes will alwaies aſſume command, draw obedience unto them, and put all the danger upon the *Prince*. In effect, you do ſo exalt your Offices, and authoriſe your vanity ſo powerfully, that it is more dangerous for the *Monarke* not to obey you, then to the *Subject* to diſobey the *Monarke*. To what tended the execution of your perfidiouſneſſe and treaſon? Anſwer to *Cæſar*; for as for our parts, wee are chaſtiſed by our infamy and confuſion.

At theſe words, one of the *Senators* who was all covered with burning

burning coales, roſe up, & with a ſevere brow, grimme behaviour, and feeble voice: *Prince*, ſaid he to *Cæſar*, whereat doſt thou complaine, if for thy ſake *Ptolomey*, who was *King*, killed Great *Pompey* ſo cowardly, of whom he held the *Kingdome* which he poſſeſſed; what outrage and what treſpaſſe did the *Counſellors* commit to kill thee, to recover thoſe *Kingdomes* that thou hadſt raviſh't unto us? Is't an action of impiety to acquit thee towards *Pompey*? Let the *Devills* be the *Iudges*. *Achilles*, who was one of that Valiant *Warriours* murtherers, and who brought to paſſe the execution thereof, by *Ptolomeys* command, was but a Robber who lived but with his treſpaſſes, but thou wert farre more infamous then hee: ſeing *Pompeys* Head, thou weptſt, but thy teares were more traitorous, then the weapon which murthered him: 'twas

Iuſtification of a Senator againſt Cæſar.

Achilles.

'twas a compaſſion accompanied with cruelty; thy pitty was revenge, and thou wert more arrogant looking on him being dead, then thou wert in the conflicts which thou hadſt againſt him during his life.

How can it be poſſible, that hypocriticall eyes could finde place in the firſt Head of the world? It cannot bee denied, but that taking away thy life we gave it againe to our *Commonwealth.* It was neither we, nor the people who called *Nero* to the *Empire*, but he was borne out of thy blood: thy *Head* being cut off, was the *Hydra* of the *Empire*; whence twelve more came forth.

They had begun their firſt skirmiſh againe thereupon, if *Lucifer* had not with an abſolute power, commanded unto *Cæſar*, to reenter in the paine and puniſhments of his preſumption, which

which cauſed him to deſpiſe the advices, that were given him touching his diſaſter: and to *Brutus* & *Caſſius*, to be for ever the ſcandall and reproach of *Politicke Soules*. The Senators were ſent with *Minos* and *Rhadamantus*, to be the *Devills Aſſociates*.

That done, there was a great rumour of Voyces heard which were ſomething remote, as if many being in choler had diſputed together: ſome moderate replies were alſo heard, mixed with reproches and outrages, there were ſome ſo tranſported with fury, that words and blowes went together, and the more the Viſit came neere, the more the noiſe redoubled: which was the cauſe, that they advanced with ſpeed, but notwithſtanding all the diligence which was made before the Viſit came to them, they were found already ingaged in a bloody Combat. The *Perſons* were of different

qua-

qualities, but nevertheleſſe of the beſt ranke, for there were *Emperours*, *Magiſtrates*, and *Generals* of Armies: The Imperious voice of the *Prince of Darkneſſe*, cauſes a truce of their debates, and all turned towards him, teſtifying they ſuffered a cruell torture in the ſtopping of the execution of their hatred and revenge. The firſt who tooke the word, was a man remarkeable by many great wounds, who raiſing his voice: I am, ſaid hee, *Clitus*: Hold thy peace, ſaid another, who was beſide him, dares thou ſpeake afore me? *Prince* of the *Devills*, ſaid he, harken unto *Alexander ſonne of Iupiter, Lord of the Worlds, the terror of Nations, the Moſt Great Emperor.* He was going to make an Iliad of Titles, Qualities, and Lordſhips after the Spaniſh faſhion, if the *Attorney Generall* had not impoled *Him* ſilence: Speake, ſaid *He*, to *Clitus*, and he, who had

Emperors. Magiſtrates Generals of Armies.

Clitus.

Alexanders conteſtation againſt Clitus his Favorite.

had a great deſire thereof, ſaid thus:

Lucifer, I was the firſt of this *Emperours* Favorits, who was *Lord* of all the knowne Land, who bore the title of *King* of *Kings*, who ſaid himſelfe to be the Son of *Iupiter Ammon*, and nevertheleſſe though hee commanded to ſo many Worlds, his naturall paſſions (which may ſerve for an example to take away humane preſumption) had a great *Dominion* over him: *Cruelty* made him *exceeding raſh*, and uncapeable to receive the wholeſome Counſels of his truſty ſervants. I was during my life, of the moſt ſincere amongſt thoſe; but it was not ſo much my diligent obedience that procured me the name of *Favorite*, as the opinion he had that I ſhould increaſe the number of his *Flatterers*: but I had too much integrity in my ſoule, to be partaker of his follies, the ſorrow

Favorite.

I had of his defects, imboldned me to try if I could repreſſe them gently. One day ſeeing him ſpeake with contempt, of the glorious exploits of *Philip* his *Father*, and blacke the ſplendor of the generoſity of a *Prince*, which had given him the being, and who had taken ſuch a care for his education : I ſhewed him his ingratitude, I told him of the abuſe of that imaginary Divinity whereof his *Flatterers* cogg'd with him, and ſpeaking with all manner of freedome unto him, I repreſented unto him that hee ſhould not thus wither & ſnatch his *Fathers Palmes* from him. But ſee a little to what degree of fellony, this *Prince* was tranſported, ſince at the rehearſall of his *Fathers* praiſes, and his magnanimous acts, hee did riſe with choller, and ſlew me with his owne hand. After that, ſhew me where was his *Divinity*. When hee gave

gave the *Kingdome of Sidonia* to *Abdolominus* who then was a *Clenſer of Lakes*, 'twas not, as it was believed to honour the Vertue of that *Captaine*, but ſhamefully to take downe the Pride, and affront the *Great ones of Perſia*, after the death of *Darius*. And having found him here, I have asked him, in what place *Iupiter* his *Father* had forſaken him, and what offence hee had committed towards him to caſt him into *Hell*, and if he was not diſabuſed from his *Flatterers*, who adored and offered unto him incenſe, making him believe, that he was *Sonne* to the Greateſt of the *Gods*, and that in a direct line, he was the onely heire of *Thunder*, and of the *Celeſtiall Throne* of *Iupiter*: 'twas therefore that we were fallen together by the eares, when you arrived. But leaving aſide theſe invectives judge I pray you, if it was not the action of a *Tyrant*, to

make it a treſpaſſe worthy of death, the recitall of his *Fathers* vertues & magnanimities? What barbarous cruelty uſed hee not towards *Parmenio*, *Philotas*, *His Sonne*, and *Caliſthenes* who was alſo one of his *Favorits*, yea towards *Aminta* his Coſen, his *Mother* in Law, and his *Brother*? Oh *Lucifer*! you ſee that ther's no neceſſity, to be Good, or Wicked, to make a criminall, but only to bee *Favorite* to a *Tyrant*, and that it is as in the courſe of life, wherein every one dyes becauſe he is Mortall; and not by reaſon of the ſickneſſe, for it ſerues, but as a pretext to Death.

Parmenio.
Philotas.
Caliſthenes.
Aminta.

Then now thou knoweſt, ſaid *Sathan*, that *Tyrants* know how to give the foile, to cauſe thoſe whom they pleaſe to ſtumble and fall downe: for they hate all, the vertuous; becauſe, he is not wicked; and the wicked, for very ſpite that he is not worſe. What

Tyrants.

Favorits

Favorits have they made, which they have not throwen downe headlong ? Doeſt not thou remember the embleme of the *Spunge*? Now learne that all *Favorits* are the *Princes Spunges*, they let them drinke in and ſuck all their full, and afterwards they cruſh them, and get out the ſubſtance for their profit. *Favorits.*

As he ended this laſt word, there was a *Lamentable outcry of* many people heard, and at the ſame time, *a Grave Old man*, of as pale a colour as if he had had no blood in his veines, who drew neere unto *Lucifer*: It ſeemes, ſaid he, that the *Similitude* of the *Spunge* whereof you ſpeake, is made for me, by reaſon of the great treaſures which I have poſſeſſed. I am that renounced *Seneca, a Spaniard by Nation, Neros Tutor and Favorite.* He exerciſed the exceſſe of his liberalities upon me: he gave me without asking; *A Complaint of Seneca, againſt Nero*

I was never Covetous, but only Obedient. 'Tis ordinarily a *Princes* delight, to ſhew himſelfe liberall towards a *Favorite*, and to heape honors and goods upon him, and whoſoever would refuſe, and not accept them, untill he had deſerved them, he ſhould offend his *Prince*, and it would ſeeme that the *Subject*, would rather have his Modeſty and Temperance to be admired, then the Magnanimity of the *Maſter* who gives. Inſomuch that the moſt devout hommage, that a *Vaſſall* can doe to his *Lord*, 'tis to contribute, as much as in him lyes, to the Glory, and ſplendor of his *Vertue*. *Nero* gave me all what could bee given by ſuch a *Prince* as hee was; But notwithſtanding all the Modeſty and diſcreet carriage that I could uſe in the enjoying of ſuch Gratifications: Yet the *Foſterers of Envy* did murmure, and invented falſe Accuſations

cuſations and detractions againſt me, publiſhing that I perſwaded the contempt of riches to others, to the end, that the hunger of my unſatiable Covetouſneſſe, ſhould have fewer Competitors: And ſeeing that by little and little the Vigour of my good reputation and proſperity did diminiſh, I tooke a reſolution to put my *Soule* out of trouble, and to be no more the Object of the hatred of ſo many. I went to *Nero*, and reſtored unto him, all what hee had given me, with all the duty and reſpect that I could teſtifie. I had ſuch a paſſion to love and ſerve him, that the threats of his (to be redoubted) humor whereat ſome would terrifie me; never tooke away my boldneſſe to exhort him to vertue; nor his unruly actions, hindred me not from making thoſe remonſtrances unto him to which my loyalty obliged mee: And when hee cauſed murthers

and homicides to be committed, 'twas then, that with more vehemency, I repreſented unto him the wounds which he made to his Conſcience. He cauſed his *Mother* to be ſlaine: he fired *Rome*, and reduced it to aſhes, hee did depopulate the whole *Empire* of Honeſt People, whence *Piſo's* conſpiracy followed: which was very well propounded, but very ill executed: for, having beene diſcovered, thoſe who were to execute it, were put to Death. Thoſe are accidents of the *Divine Providence*, thus to preſerve the life of a *Prince*, from thoſe abominable accidents, to the end they may know themſelves and amend their lives: But what? *Nero* could prevent this conſpiracy, and nevertheleſſe hee amended not his defects, nor left his vices: at the ſame time, hee tooke away *Lucanus* his life, becauſe hee was a better *Poet* then he. And if he

Piſo.

Lucanus.

gave

gave mee the choice, of what kinde of *Death* I would die, 'twas not by any feeling of Pitty, but rather of Cruelty: he intended to give mee many Deaths in lieu of one, for the paine of death was reiterated during the time of the choyce which I was to make; beſides, he propounded to himſelfe, that ſuffering effectually that whereof I was to make choice, ſo alſo I ſhould ſuffer all the reſt in the Terror and Feare which made mee to refuſe them: I put my ſelfe in a *Bath*, and cauſing my Veines to be cut, I made expedition of my owne diſpatches my ſelfe, to come hither with ſpeed; where, to augment my miſ-fortunes, I have found this infamous *Prince*, exerciſing yet his Cruelties, and teaching unto the *Devils* new torments againſt the Poore *Ghoſts*.

Then *Nero* advances, and with a ſterne Viſage and ſhrill Voice, *Nero's replies againſt Seneca.*

It

It is needfull, ſaid he, that the *Favorit* and *Tutor*, ſhould have more learning then the *Prince*, but alſo it is requiſite, that he ſhould governe himſelfe with reſpect; for to become preſumptuous, becauſe he hath ſome advantage of doctrine above him, it is a Crime; and therefore the *Subject* that will make it appeare, that he is abler then his *Soveraigne*, and that he knowes more then he, ought to be puniſhed as being Preſumptuous and Inſolent. *Seneca*, whilſt thou didſt teach me, I preferred thee to all thoſe which were about me, and the eſteeme that I made of thy Wiſedome was one of the principall praiſes of my *Raigne*: But aſſoone as thou wouldſt have all men to know, that thou wert more expert and better able then I, (a thing which thou ſhouldſt have diſſembled more Iudicially,) thou madeſt me a Generall

ſcandall

ſcandall through-out all the World: and from that time, my hatred and Indignation began to kindle againſt thee: That was ſo diſpleaſing unto me, that I had rather a thouſand times, ſuffer the torments which are here: then to ſee a *Favorit* beſide me who ſhould make *Glory* of my ſhame, and get *Honour*, out of my *Contempt*. I call to witneſſe all theſe *Princes* who are heere: Speake; *Kings*, draw neere: Say, have you ſuffered your *Favorits* to become ſo preſumptuous, as to make it appeare that the capacity of their underſtanding did exceed yours, without correcting them for their Temerity? No, no, anſwered they all with one voyce, it ſhall never be indured, as long as the World will be a World; our *Succeſſors* have promiſed unto us, to remedy that diſorder. It is true, that as long as the *Favorite* is wiſe and skilfull

skilfull, and can perſwade unto the people, that the *Prince* doth poſſeſſe the Talent of governing diſcreetly, and that he workes by himſelfe, he ought to be Maintained, Honoured and Eſteemed by his *Maſter:* But at that inſtant, that Vanity, will lead him, to cauſe the contrary to be knowne; Farewell all Privacy, he deſerves to be degraded.

Complaint of Sejanus againſt Tiberius.

That Decree hath no relation to me, then ſaid *Sejanus*, though I had a better Wit then *Tiberius*, for I carried my ſelfe with ſo much Induſtry, that all was publiſh'd as done and ordained by his owne Judgement. Therefore he acknowledged to be ſo much obliged, to my good ſervices, that he made me *Peere* and *Co-partner* of his *Empire*, and erected Statues, to which he granted Sacred Priviledges. My *Name* was the acclamation of the Roman People, my *Felicity*, the Mirth and Joy of the

the *Empire*, and all Nations made common Vowes and Prayers for the preſervation of my Health. But when I believed, that I was the *Favorit* who had the greateſt ſhare in his *Lords* affections, *Tiberius* cauſed me to be taken, and to be torne in pieces, and forſooke me to the Rage and Fury of the mutineer'd people, who held it for an Honour, to carry away a piece of my fleſh, upon the point of their Javelins, they dragd me along the ſtreets: Yet their incomparable Cruelty went beyond the Bounds of my *Sepulcher*: it went to my *Children*, and cauſed them to die ignominiouſly; and a *Daughter* that I had which by reaſon of the priviledge of *Virginity* could not bee put to death, by *Iuſtice*, was barbarouſly condemned firſt to be raviſhed by the *Hang-man*, (Oh prodigious!) and then to be beheaded, as it was executed. It

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is true that my ruine began the very day that I would prevent the *Deſtinies*, oppoſe my ſelfe to the *Power of Fortune*, and deſpiſe *Heavenly Providence*. Then, more *Sacrilegious* then *Wiſe*, I endeavored to fortifie my ſelfe, againſt the craft of men, cauſing ſome to be put to death, and others baniſhed, Inſomuch that I cauſed *Heaven* to declare it ſelfe my *Enemy*. Not contented with that, I tooke acceſſe with the Wicked, I made uſe of the *Phyſitian* for Poiſons, of the Bloody for Revenge, of *Falſe Witneſſes*, of *Unjuſt* and *Corrupted Magiſtrates*. But nevertheleſſe, I might ſay, that thoſe outrages, were not committed according to my owne will, but by vertue of the neceſſity wherein I was raiſed, and as I propounded unto my ſelfe, that in my fall and undoing, I ſhould be forſaken of the Vertuous, and and alſo of the Wicked, I made

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uſe of theſe as of people fit for my ends, and I fled from the righteous as from my accuſers: Nevertheleſſe even ſuch as I was, if *Tiberius* hath exerciſed tyranny, it hath not beene through my counſels, I never induced him to it, much leſſe (approving of him, as a *Flatterer*) I have left the effects much more cruell, then the condemned have done by the torments of impriſonment and tortures: and if I am accuſed to have perſuaded him to cruelty, to alienate from him the affections of the people, and raiſe my fortune, who ſhall be named for the author, of that which he vſed towards me? O *Lucifer*, you muſt know that *Tyrants* do diſcharge themſelves of the faults which they commit, upon thoſe which they have imployed in ſuch actions, for they do expoſe and ſacrifice us very freely to death, for to ſatisfie the peoples outrage when

when they murmure againſt them, and by that meanes wee ſuffer the paine for their faults. The Hiſtories which recite our diſgraces, make alwayes vſe of theſe words: Ther's the ordinary end of thoſe who approach too neere the *Princes* favours: inſomuch that in every *Chronicle*, our miſfortune ſerves as an advertiſement for an ill paſſage. The exalting of a *Favorit* teſtifies alſo the greatneſſe of the *Prince* which doth it; to maintaine him neere him, and in his Honours, It is ſo much the more to make his good Judgement to appeare in the Choice which hee hath made: contrarywiſe when hee deſtroyes him, 'tis to ſhew the lightneſſe and inconſtancy of his Spirit, and to ſide with his Adverſaries.

A Complaint of Plantianus Severus his Favorit.

At the ſame time *Plantianus*, *Severus* his *Favorit* approached, whō he had cauſed to be throwne out of a Window to bee a ſpe-

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ctacle unto the people. During my life, ſaid hee, I might well have beene compared to a *Fiery Racket*, which in an inſtant was elevated in the aire, faire, flaming and cracking: Whiles I held the firſt ranke, I ſparkled like a Starre in the eyes of the World, but that laſted very little, I fell preſently to the ground, and was converted into ſmoake and aſhes.

After this many other *Favorits* appeared in a Troope, namely *Fauſtus Favorite* unto *Pirrhus King* of the *Epirotes*; *Pyrenus* and *Cleander*, *Commodus* his *Favorites*; *Cincinatus*, *Favorite* unto *Britilus*, *Emperour*; *Ruſus*, unto *Domitian*, and *Ampronisius*, that of *Adrian*, who were all attentive, to the trembling and complayning voice of *Belizarius*, *Iuſtinians Favorite*, who being blind as he was, had already ſtrooke twice with his ſtaffe, and ſhak'd his head, ſhewing that he demanded *Princes Favorites.*

audience: and when ſilence was made, he ſaid thus:

Complaint of Belizarius Iuſtinians Favorite.

It is much more ſhame for you, ye *Princes*; to be the executioners of thoſe whom you have promoted, then unto us *Favorites* to undergoe the cruell effects of your inconſtancy. For my part, I ſerved a *Wiſe Prince*, and Juſt, who taught the meanes to adminiſter Juſtice: and though he was bound to my Valour, for the Greatneſſe of his *Empire*, his Victories and Triumphs; he cauſed my eyes to be pluck'd out, and left me forſaken in an extreame miſery, even to be reduced to beg my bread in the corner of the Streets. And this name of *Belizarius*, which was wont to be proferred for the animating of the Squadrons, and to fright the Enemies; this name, I ſay, whereof the ſound and power was worth an *Army*, hath ſeene himſelfe encamp'd upon the pave-

ment,

ment, and from doore to doore begging almes, not knowing of whom.

The *Favor* of *Princes* is like *Quick-ſilver*, it cannot ſtay, 'tis in a perpetuall motion, it flies away betwixt your fingers: if you will force it, 'twill convert into vapor: when one would make it more ſublime, it becomes more venemous, if you handle it, it penetrates to the very bones: he that communicates often with it, and who workes to get it, remaines all his life trembling untill death.

As he ended theſe words, a great cry was heard of frightfull *Groanes*, and of *Helas*, pronounced by all thoſe who had any feeling of the *Quick-ſilver* of Favour, which began all to tremble as Aſpin leaves, and at that inſtant a *Spirit* ſpake theſe words of the *Prophet Habakkuk*, ſpeaking to thoſe *Princes* who are negligent of their duty. *Prophet Habakkuk.*

cap. 1. v. 13. *Wherefore lookeſt thou upon them that deale treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous then h ?*

verſe 14. *And makeſt men as the fiſhes of the Sea, as the creeping things that have no ruler over them.*

verſe 4. *Therefore the Law is ſlacked, and judgement doth never goe forth: for the wicked doth compaſſe about the righteous: therefore wrong judgement procedeth.*

cap. 2. v. 11. *For the ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwer it.*

Whereby is meant, that vnſenſible things ſhal reproach you; I have made you a recitall of the Prophets *threats, (ſaid the* Spirit *continewing) to make you conſider that* God *makes not ſo much eſteeme of you* Great ones, *that he puts alwayes the chaſtiſements of your errors in the hands of the other* Princes *and* Potentates *of the earth, or to prodi-*

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gious ſucceſſes, or to forces exceeding yours; but to the moſt abject, vile, baſe; and to be deſpiſed. Admire a little, of what Miniſters God *makes vſe of, to revenge your outrages, vanities, and pride, he cauſes vnſenſible ſtones to ſpeake, walls and rotten wood from betwixt the joints of the edifices. When* God *will, worme-eaten wood, the leaſt inſects, little wormes, flies, and lice, are the* Officers *of his dreadfull Iuſtice.*

He had hardly ended his laſt word, when they were faine to run, to know whence proceeded another great noiſe of *Cryes* and *Confuſed Voices*, which beſotted all the *Auditors:* and as they came neere, they ſaw that 'twas the *Armes* and *Sciences* who fought together, There were perſons of eminent quality, and nevertheleſſe of different conditions and divers ages. Some ſtrucke with Swords, others defended themſelves with great Bookes, where-

of they made uſe, ſometimes of Offenſive, and ſometimes of Defenſive Armes: that's to ſay; putting of them before their breſt in ſtead of Targets or Plaſtrons, then ſtriking with them furious blowes upon their adverſaries eares. Soft, Soft (ſaid one of *Lucifers followers*) beare reſpect to the *Prince of Darkneſſe*. Preſently the blowes were ſuſpended on either ſide: and then one of the Combatants began to ſay: If you knew the reaſon wee have to avenge ourſelves, it may be you ſhould be of our ſide. At that inſtant appeared *Domitianus*, *Commodus*, *Caracalla*, *Phalaris*, *Heliogabalus*, *Alcetus*, *Andronicus*, *Buſiris*, and many other Great Perſonages. *Lucifer* ſeeing ſuch a *Majeſticall* Company, diſpoſed himſelfe to give them all manner of ſatisfaction which they could deſire, when a *Grave Old man* advanced himſelfe, followed by many others,

others, who having beene miſuſed by thoſe *Princes* and having had the worſt, had all their faces bloody.

I am *Solon*, ſaid that *Old man*, and thoſe are the ſeven *Wiſe men of Greece*, ſo much renowned throughout all the World. That ſame which the *Tyrant Nicocreon* beats, (as you ſee,) in a morter, is the *Philoſopher Anaxarchus*: That little crooked is that excellent wit which the world knew heretofore under the name of *Ariſtotle*: that flat noſe, is the wiſe *Socrates*; that other *Old man* is the *Divine Plato*: and thoſe others hid in a corner, are many other men of our profeſſion, who have made the ſame workes, of which theſe *Princes* being offended, take a cruell vengeance on us. And to informe you of the buſineſſe, you muſt know (*Prince Lucifer*) that we are the compoſers of *Politicke* Bookes, and Lawes of the good Govern-

Solons Complaint againſt Tyrants.

Government of *States* and *Empires:* whereby we have taught unto *Princes* the Method which they ought to obſerve to rule their people and to be beloved of them: how *Iuſtice* ought to be held in reverence and adminiſtred, Generous *Warriers* recompenced, uſe to be made of *Learned Men*, to baniſh Flatterers, to have *Magiſtrates* Prudent and full of Integrity; correct and reward according to the occurences, that they were *Ioves Stewards* on earth, and that they repreſented *The Gods.* Ther's the onely object of the outrages, which they doe unto us, though wee name them not, and had no deſigne to offend thē, but rather to be as a Guide unto them in the way of *Vertue* and of *Heaven.* Oh wicked *Princes!* ſaid he turning towards them: thoſe glorious *Kings* and *Emperors*, upon whom wee tooke the modell, to forme our Lawes and Inſtru-

Inſtructions, have now a farre better habitation then you. *Numa* is a ſparckling ſtarre, and *Tarquin* a ſmoaking Fire-brand: & *Auguſtus* hath left a farre more Glorious memory, then *Sardanapalus*; and *Traian*, then *Nero*.

Numa.
Tarquin.
Auguſtus.
Sardanapalus.
Trajan.
Nero.

Then *Dionyſius* the *Tyrant*, accompanied with many of the ſame profeſſion, began to cry out: thou lyeſt, infamous *Philoſopher*, 'tis quite contrary that you Lawgivers have done us any ſervice, you are rather the cauſe of our reproaches, of our diſhonour, and of the cruell deaths whereby we have beene cut off: having lyed in your writings, ſpoken of things whereof you had no knowledge, and given precepts, of thoſe of which you were ignorant, we have beene perſecuted during our life, and defamed after death.

Dionyſius his Reply.

How, my Prince (ſaid *Iulian* the *Apoſtata*, looking upon Sathan) 'tis very likely, that theſe Schoole-

Iulians Reply.

Schoole-maſters of baſe extraction, who are deſpiſed and mocked of the world, by reaſon of their ſluttiſh and ſlovenly kinde of living, cloathes, and grim lookes, who make a merit of a beggerly life, and a conſtancy of the ſcorne of others: who have neither Theory nor Practicke of thoſe Sciences they treat of, not knowing what Dominion and Raigne is; yet buſie themſelves to preſcribe Precepts unto *Kings*, and ſhew them the waies how to governe their *Kingdomes* according to their fancy and fantaſticall opinions, which they believe to be the Props of *Crownes*.

To your judgement, could all *Hell* give a greater torment and a more odious mortification unto wordly greatneſſe, then to oblige it, to ſuffer, that one of thoſe baſe fellowes, ſcratching his head, and with a face covered with a buſhy Beard, his eyes ſunke as farre as the

the backe-ſide of his ſcull, with an unpleaſant kinde of ſpeech, ſhall ſay, that the *Prince* which takes care onely for himſelfe, is a Tyrant, and that he who onely thinkes to be the preſervation of his people, is a true *King*? Oh! ignorant, how raſh and unadviſed art thou? draw neere, a *King* who cares onely for the good of others, who ſhall have care of his? What? thou wouldſt have us to deſtroy our ſelves, and that wee ſhould doe upon our owne perſons, all the harme which we could receive of our enemies? *Raſcals*, write night and day as much as you pleaſe, but doe not goe about to ſpeake undeſired, of a profeſſion which you underſtand not. How could wee be *Soveraigne Lords*, unleſſe we were Maſters and Poſſeſſors of the goods of others, & be abſolute if we ſubmitted unto your Advices and Counſells, yee who are but

our

our Vaſſalls? Can wee have a ſupreme power, and cannot revenge our offences, ſatisfie unto our Covetouſneſſe, nor content our depraved ſpirits? and having a minde to fulfill our paſſions, would it be fit to make choice of Vertuous people to repreſſe the Wicked? No, No, wee have more need of thoſe who are agreeing unto our Wills, then of the others: and to ſpeake the truth; you are very much void of common ſence, to thinke that we can recompence, the Merit and Vertue of honeſt people, ſince they are our owne Accuſers. 'Tis much more profitable to draw unto us the Deceavers, Perfidious and Wicked, by meanes of *Dignities*, and *Conſulats*; for our Sanctuary is in their Outrages, our quality in their imitation; and our excuſes, in their extravagances. And why then, old *Bocus Barbus*, do you not write the truth?

Learne

Learne, learne that Butchers fatten their ſheep for nought elſe but to kill them, and that the Surgeon do's not ſtop the veines, when he would let blood.

Remaine then henceforth in a perpetuall ſilence, and let this *Orator* ſpeake, who teacheth us a manner of Government much more favourable then yours: Come forth *Photinus*, and cauſe your ſelfe to bee underſtood. Thereupon appeared a certaine Impudent fellow, of an ill-favored countenance, who ſeemed onely to be fit, to perſwade wickedneſſe, who opening his foule mouth, and with a fearefull houling, vomited forth the venome of theſe Words. *Photinus.*

Wicked

Wicked perſwaſions from one of *Ptolomy* his Courtiers, to induce him to cauſe *Pompey* to be ſlaine: taken out of *Lucan*, in the 8 Booke of his *Pharſalia*.

Ptolomæus.

Pompey.

Lucan.

Many *Great* Princes *as thou art*, Ptolomey, *have often repented, to have beene too religious in the obſervation of Iuſtice and equity. The afflicted, which they have aſſiſted, and the ſcruple which they have made to violate faith, have often hindred them from extending the limit of their Empire, and inrea-ſing the ſplendor of their Crownes. No, No,* Ptolomy, *you muſt reſolve. 'Tis at this time, that you muſt yield unto the Deſtiny, and ſticke to the will of the Gods, forſaking boldly, thoſe whom they pleaſe to perſecute,*

and

and diſpoſe thy ſelfe to take party with thoſe whom they favour. Ther's aſmuch diſtance betwixt Heaven and Earth, and difference betwixt fire and water, as betweene the vſefull and the equitable. Inſomuch, that when a Prince *will keepe himſelfe within the bounds of honeſty and civility, he conſpires againſt himſelfe; he deſtroyes the greatneſſe of his Empire, and diſperſes his Armyes: Contrariwiſe, the liberty of doing ill, and the licenſe of treſpaſſes fortifies, ſtrengthens and maintaines the moſt odious Raigne: And though there were impiety in this action. who can bring thee in queſtion? An other, who ſhould be below thee, might very well feare ſome puniſhment: but thou art above the lawes, and thou canſt doe all things abſolutely. Then deferre no longer; or elſe,* He that will exerciſe piety, let him leave the Court.

Domitian his revenge upon Suetonius.

As theſe deteſtable words were ending, *Domitian* appeared, who came in choller, and dragging

ging after him poore *Suetonius Tranquillus*, saying: Amongst all these *Historiographers* and *Chroniclers*, there are none worse, nor more dangerous, then those who after the death of *Emperours* dishonor their reputation, according to the fancy of their wits. These cursed *Writers*, cannot let *Princes* be in quiet during their life, nor yet after their death, for they cause them to revive in their Histories to trouble them afresh, as this rash fellow doth towards me, who speakes of mee in these tearmes.

His Treasure (sayes he) *having beene exhausted, by reason of the excessive expences which hee had made in building of Edifices, causing Playes to be represented, and in augmenting the Souldiers pay.*

But I pray, in what can a *Prince* better imploy his Treasure, then in making of sumptuous buildings, in recreating of himselfe, and

and in recompencing the *Warriers.*

Hee endeavoured, (ſaid he) *to raiſe himſelfe againe, from the expences which were made in the maintenance and entertainement of the Men of* Warre, *to leſſen the number: But conſidering that it was to give way unto ſtrangers to play him ſome affront, he made no ſcruple to ranſack and pillage all manner of wayes, the goods of the living and of the dead alſo, which were confiſcate, upon the report of the leaſt accuſer: and to undoe a man, there needed nought elſe, but to goe and ſay that he had ſpoken ill of the* Prince.

Is it thus that one ought to ſpeake of *Princes*? what can he ſay worſe of theeves and robbers? Is it not a brazen-fac'd impudence to uſe the ſame tearmes for the Scepters of *Kings*, as for Theeves ſtealing hookes, and to compare them alike?

He tooke poſſeſſion (ſayes he a-

gaine) *of those inheritances where he had neither right nor pretext of Succession, as soone as there was a False witnesse found, who would say, that hee had heard the deceased (to whom* Domitian *had tyrannically ravished the goods) say before his death that* Cæsar *was his Heire. Besides hee had imposed an excessive Tribute upon the* Jewes, *and there were some who fained they were none to free themselves from't: And to that purpose, I remember that being yet a yong Youth, I was present when an* Old man *of foure score and ten yeeres old, who was thought to be a* Jew, *was visited by the Emperours Deputy; also before a great assembly of* Counsellors, *to see whether he was circumcised yea or no.*

What thinke you, *Infernall Gentlemen*, is not that an insupportable injury? How can I helpe the faults and excesses of my inferiour Officers? For my part, I wonder that the *Princes* my successors

ceſſors doe ſuffer thoſe ſcandalous writings to be publiſh'd to my diſhonour, I who have ſpent ſo much money in the reeſtabliſhing of the *Libraries* which had beene burnt.

As he uttered this word, *Suetonius* ſaid with a dying voyce: It is true, that was a recommendable action, and therefore I have not forgotten to make mention thereof. But what canſt thou reply, if I accuſe thee to have written in a letter (which contained a certaine command) theſe words, witneſſes of thy pride and impiety: *Your Lord, and your God commands it thus.* And if I have ſaid the truth in my writings, whereof doeſt thou complaine? How have I ſpoken of the *Divine Auguſtus*, of *Great Iulius Cæſar*, and of *Trajan?* What Heroicall actions have they done, which I have not publiſhed? But for thee, and thy ſemblable who are crow-

Suetonius his complaint.

ned plagues, what fault have I committed putting before your eyes your tyrannies which cauſes horror unto men and all the earth?

Accuſation againſt the Merchants evill Angel.

This diſcourſe of *Suetonius* was interrupted by the *Secret Accuſer* and *Kindler of Diſſentions*, who addreſſing himſelfe to *Lucifer*, ſhewing him a *Divell* with his finger: That *Divell*, ſaid he, comes but now from the World, and 'tis twenty yeeres ſince you ſent him thither. Preſently *Lucifer* commanded that he ſhould come neere: he came frowardly, and preſented himſelfe to his *Prince*. How (did hee aske) haſt thou been ſo bold to ſtay ſo long without comming to give an account of thy actions? Well, thou art come, but thou haſt not brought along with thee, not ſo much as one poore wicked ſoule, nor no manner of newes from the other World. My *Prince*, anſwered

ſwered the *Divell*, doe not cenſure me, (if you pleaſe) before you have heard me: whoſoever condemnes before he heares the party, might by chance doe juſtice, but it would not be juſt. Your *Divelſhip* may be pleaſed to remember that you gave mee a *Merchant* in keeping, neere unto whom I have imployed the time whereof you asked me an account, that is to ſay, I have beene ten yeeres to cauſe him to commit the *Thefts*, and ten other yeeres to hinder the *Reſtitution*. See a little the Diabolicall excuſe which hee hath found, ſaid *Lucifer! Hell* now a daies is not worth any thing, all is here corrupted, 'tis not now what it was wont to be, and the *Divels* are not now worth a ruſh. Then turning towards his *Vaſſall:* Alas poore idiot! was it needfull to ſtay ſo long neere a *Merchant* to make him ſteale, and afterwards *A Merchant*

to hinder him to reſtore? thou art an ignorant, thou doſt not yet perfectly underſtand the Art of Divelliſhneſſe. And then calling one of his *Officers*: Carry away, ſaid he, this *Divell*, and put him in his apprentiſhip to learne his Trade: I ſee hee is a Knave, and that hee tels mee but a Tale: doubtleſſe hee hired himſelfe to the *Comedians* to bee an Actor in their Playes: 'twas there that he was occupied.

Fathers without Children.

At that time there came from the ſide of a little hillocke, Men who ran after Women: They cried out, helpe, helpe, ſuccour us, and the men; ſtop, ſtop, take them. *Lucifer* commanded that they ſhould all be ſeaſed on. What's the matter amongſt you, ſaid he? and one of thoſe men, who was almoſt out of breath, anſwered him: Wee are the Fathers without Children, and theſe Carrions. Speake more civilly

civilly and truly, ſaid then a *Devill* unto him, who as one may preſume was protector of the reſpect due unto thoſe Dames: he had reaſon touching the truth, for it could not be poſſible that they ſhould be Fathers without Children. It is true, ſaid that man, that wee are all Fathers, as having had Children who called us ſo; wee were married, and men of honour and wealth: and though we had beene abſent a long time, and had great ſickneſſes which hindred us from child-getting; though wee were *de frigidis & maleficiatis*, or elſe that being neere them, wee did nothing but ſleepe, nevertheleſſe they brought us forth Children every yeere, which wee were bound to nouriſh, beleeving charitably that they were of our propagation, for one poore imbrace, which it may be we had once all the yeere long; and in this opi-

nion, we have ingaged our Soules in a thouſand Rapines, Robberies, Vſuries and Thefts, for to leave them many goods: and now that the mothers are dead, we have learned that thoſe Children were forged by our ſervants and friends; and alſo ſome of them have conceaved by the eares, as ſtoates do.

Thereupon came a little Huſband a *Spaniard* by Nation, who ſeemed to be an end of a man, who ſpake like a dog that yeopes: and approching neere the company he began to cry out: Oh infamous Woman! thou art heere, 'tis now that thou ſhalt deprive me of this Title of Father having not deſerved it, and yet to the Sonne of my *Moore*: I proteſt unto thee, that thou ſhalt preſently reſtitute unto me the Title of legitimate which I have given him. Alas! I alwayes miſtruſted ſomething, but I would never have thought

thought that this diſloyall woman had committed ſuch Blacke ſinnes, there being ſo many faire yong men about us. I did almoſt attribute the fault unto certaine *Monckes*, (whereof I am ſorry with all my heart) becauſe this wicked woman to abuſe me, went almoſt every day in their *Covent*, ſaying it was to confeſſe her ſelfe: and I who tooke no delight in this exceſſive mortification, I (in confidence) complained unto the ſame *Moore*: I do not know, (would I ſay unto him) where thy *Miſtris* gets all thoſe ſinnes which ſhe goes dayly and hourely to confeſſe in that *Covent*: and the *Ribald Moore*, with an Oh *God Sir*! what do you ſay! I ingage with all my heart my ſoule with hers. Alas! 'tis a Lady which doth but * pious workes. I was then ſuch an Innocent, that I tooke this anſwer for a praiſe and excuſe in favour of my Wife:

* *Note, that Pies in French ſignifies both pious and Meg-pies.*

But

But I have perceaved ſince, that it was a true confeſſion of their joint treſpaſſe, for it was true that he ingaged his ſoule with hers, and begat pies together, becauſe hee was blacke, and ſhe was white.

Truely 'twould bee very fine, ſaid, (after him) all the adopted Fathers, that a man ſhould paſſe all his life time, ſometimes ſuffering all the diſcommodities that a Woman with child gives to all thoſe that are about her, ſometimes waiting upon her being in Child-bed, enduring the importunate cries of a child, the fadles of a nurſe which muſt bee flattered, cogged withall, well nouriſhed, well lodged, and well payd. And though we ſee well enough, that thoſe children reſemble us not, for all that, wee avow them to bee ours, and to heare their adulterous Mothers ſay; Verily it needs not to bee

asked

asked who is the Father, he hath all the lineaments of his face: he laughs and weepes as he doth: & beſides all theſe troubles, ſuffered patiently, to ſee us at this preſent in *Hell* both Damned and Cuckolds altogether: 'tis too much, it muſt not be ſo.

Then a great rumor was heard in a very deep Dungeon, betwixt the *Ghoſts* and the *Devils*. The Viſite made a ſtand, to know whence that proceeded. 'Twas ſeene that they were the *Preſumptuous*, *Revengefull*, and *Envious*, who kil'd themſelves with crying out. Some ſaid, *Oh, if I could be borne againe!* Others, *Oh if it was permitted unto me to returne in the World! Oh if one died twice!* And on the other ſide, the *Devils* beſotted and wearied with theſe importunate Exclamations, ſaid unto them: Yee Infamous Deceavers, will you never leave theſe impertinent and unuſefull wiſhes?

Preſumptuous, Revengefull and Envious.

wiſhes? You are *Cheaters:* for though you could be borne and live againe, not onely once, but a thouſand times, It is moſt certaine that you ſhould yet die more wicked, and then it would be impoſſible for us to drive you hence with baſtonadoes. Nevertheleſſe to the end you ſhould make a tryall of the truth of our words, and that you ſhould acknowledge who you are, You have a grant to revive and returne againe into the World: Up then *Raſcals*, goe, be borne againe, returne backe, returne. The *Divels* ſaying this, yerkt thoſe poore Soules with their Whips, and thruſted them to cauſe them to goe out: but rather then to conſent unto their deliverance, as ſoone as they heard theſe words: *Up, be borne, and live againe*, they were taken with ſuch a great feare, that they remained ſtill, and buried themſelves in a profound ſilence. There

There was one of the company, who ſeemed to have a more reaching wit, and to be more reſolute then the reſt: which began very gravely to ſay by way of deliberation whether hee ſhould goe out of *Hell*, or no.

If I am begotten a *Baſtard*, I ſhall bee deſpiſed and ſcorned of all, by reaſon of my *Fathers* and *Mothers* ſinne: If I ſhall bee lawfully begotten, then I am ſure the Marriage-makers will play their part, with a thouſand fables, devices, and falſe tales, with other things incident unto Marriage, as many ſecret imperfections and infirmities of the one or both the parties. At my very birth I ſhall begin to weepe, at the Miſeries of Mans life: I ſhall live, not knowing what it is to live, I ſhall begin to die, before I have learned what Death is: I ſhall bee envelopped with Swadling-cloathes and blankets, which repreſents *Miſeries of the Infancy.*

preſents the being wrap't up in a Winding Sheet, and the Cradle, the Sepulcher : I ſhall ſuck the breſts of ſome unholſome Nurſe, which it may be will ſtifle me in her ſleepe, which it may be will leave me a long time in my filth, who will pinne a pin about me that will pricke me a whole day, my Teeth will breake forth, I ſhall have the Frets in my belly, by reaſon of the ill ſubſtance wherewith my Nurſes diſorderly life will feed mine. Inſomuch, that to the end I may ſhunne all thoſe Miſeries, I had rather remaine in *Hell* for ever. And if by chance, I ſurvive this Age of Infancy, and that I ſcape the Small Pox and Purples, and that I come to bee ſent to Schoole, I ſhall be ſubject to catch the Itch, it may be a Scauld Head, and Kibes at my Heeles: if it bee in Winter; I ſhall have a Limbecke Noſe diſtilling Snivell and Snot : I

muſt

muſt learne my leſſon, upon paine of the Rod: If I goe late to Schoole, the Buttockes ſhall pay for the ſloth of the Feet. Curſed then be he, who will long, to be borne againe. Againe if I come to *Youth*, I ſhall be inſnared, in the inticings of Womens Luxury, they will ſet Traps every where to catch me, and by a thouſand ſeverall Charmes flatteries and Laſciviouſneſſe in their habits and behaviour they will oblige me to ſatiſfie unto their Luſtfull Appetites. For my part, I am no more of the Humor to take the garb of a Courteous and Neat *Adonis*: I will not ſuffer againe the Shoomakers Torture, which cauſes Cornes to come in ones Feet; I will Iron my haires and Beard no more, nor change my Swan-like colour into that of a Crow: I will no longer admire my ſelfe in my Shaddow, nor go any more to play with the Balls, of

Miſeries of Youth.

Adonis.

of mine Eies in aſſemblyes, profaning often ſacred places, to ſee which of them hath the Faireſt Lookes: I will not go againe to warme the Ayre of the Night, with my Inflamed Sighs, nor to be an ominous bird, to be companion unto Bats and Owles: that Paſſion hath left me, which made me make the *Zani* in the corner of a ſtreete, and the round about a Miſtreſſes lodging, to adore her imperfections, make chaines with a fillet of her Haire, or to give all my Goods for one of her Shooſtrings. Oh curſed and more then curſed is he, that would begin againe, to lead ſuch an unhappy life. Then ſeing my ſelfe a *Man*, to be overwhelmed with Cares, and ſeverall troubles, of Proces and quarrells, if I have goods: If I am Poore, with ſorrowes of my miſfortune, betwixt repentance and experience; beginning to have a feeling of the fore-

Miſeries of Manly age.

fore-runners of diſeaſes, which *Youth* had purchaſed by little and little with its debauſhes. Thus making my Noviciat to attaine unto *Old age*, and being arrived, to become Melancholy, Grimme, finding no object which can pleaſe, rayle againſt Yeeres and ſeeke out the Fountaine of *Youth* in Shops, and the Razors and Painting of a *Barber*; to ſay that Wrinckles, are ſignes and markes, brought into the World, or elſe that they are cauſed with too much laughter, diſavowing my Yeeres before ſo many Witneſſes, who depoſe againſt us, as the Weakning of ſtrength, the Dimneſſe of ſight, and want of Teeth, the Gout, Megraines, Catarras, and the ſtone or Gravell. And beſides, what paine can be compared to a Palſie of the members? and ſeeing my ſelfe as it were fall all to peeces, to ſay that I am Luſtier and healthier *Of Old age.*

then ever I was, that I could travell better, that my legges are yonger, and a thouſand other fooleries, which do coſt deere unto thoſe *Old fooles*, that ſayes them. But all that is nothing, in reſpect of the diſcommodities which Love brings; when it takes hold of a man, which is ſtrucken in yeeres, and principally, when hee ſees himſelfe imbark't to Court a Woman in concurrence of ſome *Youthfull Rivall*: Sometimes to be conſtrained to bluſh, when they will call me their Old Sweet-heart, and will ſay; now the time is not as it was wont, and many other things as troubleſome to endure. And if peradventure, Life holds out, to lead a man to *Decrepitude*, and that it faſhions his head like *the Picture of Death*, that his Fleſh be conſumed and waſted away, and that there remaines nothing but a Looſe and Wrinkled Skinne of the

Againſt Old people being in Love.

Miſeries of man being decrepite.

the colour of dryed Wall-nuts; that hee goes with a ſtaffe in his hand, ſtumbling againſt Sepulchers as it were to deſire them to make him Roome; that he be as a dreame, or like a moving Fantaſma; that his Kidneyes and Bladder, bee converted into a Quarry: that hee becomes an Aſtrologue of Urines; that hee be eſpied by his Heires; that he be the Rent of *Phyſitians*, the Occupation of *Surgeons*; the Swallower and Paymaſter of the *Apothecaries* Old Drugs, that hee be called Father, and ſometimes Grandfather: No, no, one *Hell* is much better then two Wombes.

Miſeries of life in generall.

When I come likewiſe to conſider the Happineſſe, Vertue and Conditions of Life: that to bee *Rich*, one muſt be a *Thiefe*; to be a *Man of Honour*, you muſt be a *Flatterer*, an *Inventer of Subtilties*, and *Inquiſitor* of others Affaires: that if you *Marry*, you put your

ſelfe in danger of being *Horned*: to be *Valiant*, be a *Mutineer*, *Quarrelſome*, *Blaſphemer*: and amongſt all that if you are *Poore*, none will know you: if you be *Rich*, you will know no body: if you die *Yong*, it will be ſaid, you were *Vnfortunate*: if *Old*, that you were good for nothing, and that 'twas no great loſſe: If you are *Devout*, and that you frequent the *Church*, it will bee ſaid you are an *Hypocrite*: if you doe not, it will bee thought you are an *Hereticke*: if you are of a *Iouiall* diſpoſition, you ſhall be held for a *Bouffoune*: if *Sad*, for *Vnpleaſing* and *Irkeſome*: if you are *Curteous*, you ſhall bee called a *Catcher of Yong fooles*: if *Diſcourteous*, *Proud*: Then, Farewell *Worldly Life*, and thoſe who will begin it againe. I would not re-enter whence I came out, for all what the World eſteemes moſt. How now *Camarades*, ſaid he unto his Companions, now you

you have heard me, is there any one amongſt you who hath a mind to returne into the World, and to retrograde his life as farre as his Mothers Belly? No,no,no, anſwered they all: *Hell*, *Hell*, rather then *Ma Mam*: *Divels* rather then *Mid-wives*.

After that, was heard a *Teſtator*, that is to ſay, a man who had made his *Will*, which was ſaying: Am not I a curſed man, to be the Homicide of my ſelfe? if I had made no *Teſtament*, I ſhould bee yet in perfect health. The moſt dangerous diſeaſe, after the *Phyſitian* is the *Will*: many more have dyed, becauſe they had made their *Wils*, then by reaſon of any other Diſeaſe. Yee Living, Living (cried hee with an open throat) looke you make no *Wills*, and you ſhall live as long as *Ravens*. Unhappy that I am! I threw my ſelfe in the perill, putting my ſelfe in the hands of *Phyſitians*,

One Repenting becauſe he had made his Will.

and I have ſigned my Sentence of Death when I ſigned my *Will*. The *Phyſitian* forſooke me, when he preſcribed unto me to put my affaires in order. And I being led with wiſedome and devotion, began at the inſtant the prologue of my *Will*, in theſe words, IN NOMINE DOMINI, AMEN, &c. then comming to part my goods, I ſpake theſe words: (Oh why did I not then become Dumbe!) *Item, I make my* Sonne *my Generall Heire. I give unto my* Wife *ſuch and ſuch things of my moveables, &c. Item, to ſuch a one my* Servant, *I give the ſumme of, &c. To ſuch a one my* Servant-Maid, *ſuch another ſumme. Item, to ſuch a* Gentleman *my Intimate Friend, (to the end he may remember mee) I bequeath all my Silver Plate. Item, if I die, it is my Will, that Liberty and Freedome be given unto* Muſtafa *my* Slave. *Item, to* Maſter Doctor *ſuch a one, a* Phyſi-

tian

tian, *I give my great Diamond, in conſideration of the care and diligence whereof hee hath uſed, during my ſickneſſe.* And from the very inſtant that I did ſet my hand to thoſe Articles, the Earth, unto which I had bequeathed my Body, hungred after my Fleſh, and asked for it to devoure it: and every one of thoſe to whom I had given *Legacies*, and my *Heires*, tooke care whether I ſhould die or no, and if the ſickneſſe would be long. After that, if I asked ſome Potion or Julep, my *Heire* at the ſame time demanded my Goods: my *Wife* likewiſe the Tapiſtry and other Moveables which I had given her: my *Servant*, his Legacy: my *Friend* the Plate: & the *Phyſitian*, to recreate his ſight upon my Diamond, demanded to feele my pulſe. If I asked him of what *I* ſhould eate? Of all things, would hee ſay. If *I* made ſome Groane, my *Sonne* be-

lieved that *I* was yielding up the *Ghoſt*, my *Wife* commanded, that the Hangings ſhould be taken downe, and the reſt of the Moveables put up: my *Servant* was importunat for his Legacy: my *Friend* aſk't how much the ſilver Plate which I had given him was worth: the *Slave* would have his Freedome: & becauſe nothing of all that, could be executed untill I was dead, it appeared, that even as I gave and diſperſed my goods amongſt them, even ſo I ordeyned that they ſhould all wiſh for my Death. And therefore, I proteſt, if I came to live againe, I would make a *Will altogether* different, from the firſt. I would ſay, *I ordeyne that whatſoever my* Sonne *ſhall eate of my Goods after my death, may be converted into* Poiſon; *that my Curſe may light on his Head, and that all that which I leave againſt my will*, (*becauſe I cannot carry it away*) *aſwell unto him as unto*

the

the reſt, that the Devill *may take poſſeſſion thereof: and carry it away if he can. That the Plague, Rage, or Deſpaire may choake my* Wife. *Item, if I dye, I ordeyne that my* Slave *may have ſo many ſtripes, with a ſtirrop lether, three times a day: That my* Wife *may make herſelfe party againſt my* Phyſitian, *accuſing him to have beene cauſe of my Death:* for I muſt avow that I am not in charity which that Wicked Fellow: becauſe he hath not contented himſelfe to have tormented me being in Health, and to have made an end of killing of me being ſicke, he hath yet perſecuted me after Death, even as he, and the moſt part of his profeſſion do, of thoſe Poore Idiots, who abandon themſelves unto them, to go ſo much the ſooner in the other World. For when they have diſpatched us, and that we are gone, they do accuſe us of a thouſand Imperfections:

Gods

Gods Peace be with him, ſay they, his exceſſe of Drinking hath killed him. How could we Cure him, he was ſo Diſorderly in his diet? he was a Mad Man, he was a Foole, he would not obey the *Phyſitian*: It was a Rotten Body, Cacochyme, a Iakes of Infection: he lived ſo ill, that it was much better for him to dye; his houre was come. Oh *Theeves*, Oh *Murtherers*! 'tis you that is the Houre: for at the inſtant that you enter, in a ſicke bodies chamber, one may very well ſay, that he ſhall dye, and that, *His Houre is come*. Cruell, is't not enough for you, to take away the life of a Man, and to cauſe your ſelves to be paid for his Death, as Hangmen do, but you muſt excuſe your Ignorance, upon the diſhonour and Infamy of the Poore Deceaſed? Oh yee living who creepe yet upon Earth, learne of me, how you ought to make your *Wills*: for if you

you will practiſe the method which I taught you juſt now, the *Young*, will attaine unto *Old age*; and the *Old*, unto *Decrepitude*: you ſhall all dye Contented and full of dayes, and ſhall not be cut downe in the bloſſome of your Age, by the Doctorall Sithes of the *Phyſitians*.

This Deceaſed ſpake with ſo much vehemency, that *Lucifer* judged, he had ſpoken the Truth: but becauſe all Truths are not good to bee ſaid, and chiefely amongſt *Devils*, who hate it Mortally: and fearing leſt a greater diſorder ſhould happen, if the *Phyſitians* came to the hearing of thoſe diſcourſes, ſpokẽ by the deceaſed to their prejudice, *Lucifer* ordered that he ſhould be gag'd.

Of neceſſity ſilence was made, to give eare unto the rumor of a *Damned*, which running like a furious Franticke, came and paſſed through the company, crying out

out: *Where am I? where am I? what's the meaning of this? I have beene couſined: There are* Devills, *who Tempt; others, who Damne, and others, who Torment: I have runned and viſited all* Hell, *and yet I ſee not one of thoſe* Devills, *who have brought me hither; where are my* Devills? *who hath robbed me of my* Devills? *let my* Devills *be reſtored unto me.*

There was never ſuch a ſtrange thing ſeene, to looke out for *Devills*, in *Hell*, where they are in ſwarmes: and as he did run, like one out of his wits, the *Doüegna* tooke him by the arme, and ſtop't him. Oh unhappy *Ghoſt*! if thou wanteſt *Devills* heere, where doſt thou meane to go and looke them? He opened his eyes, and knowing her who ſtayed him: Oh Enſigne of Belzebub, Figure of Sathan, Mediatrix for the Damned, Aſſembler of diverſe Sexes, Heaper up of Vices, the

An Invective of one of the Damned againſt a Doüegna.

Sinners

Sinners Guide, Seaſoner and Temperer of Delights and Pleaſures; Whoredomes Harbinger, the Spend-thrifts Prologue, the Interpreter and Mediator for the Luxurious, where haſt thou left the he and ſhe *Devills*, who have brought me hither? for, I am neither ſuch a Sot nor Idiot, that I will be cheated, and carried away by theſe *Divels* who have tayles, and hornes like Oxen: who are as ſmoakie as Pot-hangers, who have Swines dugs, and Bats wings. Thoſe that I looke for, are far more wicked; they are thoſe *Mothers*, which wound men with their *Daughters*, lanching them forth as venomed darts; thoſe *Aunts*, which cauſe their *Neeces* to flie up and downe, as ſparkles of fire; thoſe Subtile and Guilefull Laſſes, who pierce with their Eyes, which they hold as ſteddy as a *Cavalleere* doth his Lance; thoſe *Flatterers*, who perpetually

ſay,

ſay, yes, to all which is deſired of them; thoſe *Sowers* of Quarrels and Diſſentions, who are the Wormes, which Gnawes the Reſt and Quiet of others: thoſe *Traders* in Lyes, who report that which they have not heard, affirme that which they know not, and ſweare that which they believe not. Thoſe *Slanderers*, which are the carrion Crowes of the Honour and Credit, who fall and feede onely on dead fleſh. Thoſe *Hypocrites*, who make *Profit* of *Mortification*, as of a Rent; who ſeeme to be in an Extaſis, when they are *Glutted*; who publiſh their Lies, for *Revelations*; who make *Pulpits*, of *Tables*, and *Banquetts*; *Deſarts*, of *Companyes*; *Miracles*, of *Ordinary* things, who *Divine* all things, after they have beene told them; who raiſe the Living from the Dead, who counterfeit to be ſick, when they ſhould worke, and who give people unto the *Devill* with

Hypocrites.

a *Deo*

a *Deo gratias*. Thoſe were the *Devills* which were cauſe of my Damnation: and thou ſhalt reſtore them unto me, and finde them out, thou curſed Old Woman, for they are all hidden under thy Garment.

Thereupon, he takes hold on her: there was much adoe, to ſeparate them one from the other. This Deſperate Fellow pulled & dragged a long, the poore *Doüegna*; inſomuch that hee tore the vayle, wherein ſhe was wrapt up: but *Lucifer* made them hold their peace with his abſolute Power.

That done, a great noiſe of Hinges and Gates not well oiled, was heard, with a ſtrange rumor of a great multitude of people: the firſt which appeared were *Old Women* Painted Preſumptuous and Bablers, who counterfeited to be joviall and frolicke: they laughed and fooled together, ſhewing

Old Women painted.

ſhewing that they were not diſcontented. The *Secret accuſer* diſliking their carriage, fayled not but accuſed them preſently, in that their mirth accompanied them even in *Hell*, which was reputed to be a very Criminall treſpaſſe. At the inſtant they were queſtioned why they were ſo merry, ſeeing they were of the number of the Damned, who have for their portion nothing but *Weeping and gnaſhing of Teeth*: And then one of the company, which reſembled Death, mounted upon Pattins of halfe an Ell high, according to the faſhion of the little *Ladies* and *Dames* of this age, who ſpeaking in the name of all the reſt, advanced her ſelfe ſaying: *Lord Lucifer*; comming hither, we were very ſad and melancholy, as much as *Old damned Women* may bee, and ſo *Old* and worne out, that there is nought elſe remaining on us, but the

Markes

Markes and the Excrement of yeeres, over the Bones: but as we ſaw this inſcription, which is upon the Gate of this Habitation: *Here is the abode where there is weeping and gnaſhing of teeth*, wee have all beene comforted, thinking that if there was no other torments to ſuffer, we ſhould be quit at an eaſie rate, ſeeing that we are ſo dry, that there is no moiſture in us, which can produce any teares; and beſides, that we are all toothleſſe. There may be yet ſome moiſture in your Eyes, and ſome Stumps in your mouthes, ſaid the *Flatterer*: therefore your Jolity may bee vaine, and of little durance. They were viſited and found ſo dry that they were put in *Hells* Tinder-boxes, to ſerve for Tinder and Matches.

After them, arrived many people of all Conditions, Qualities and Offices, who began to *Pernicious obſtinate.*

cry out: *Gentlemen, Gentlemen* ſaid they unto the firſt which they perceived: which of you is it, who keepes the Regiſter of Recompences? ſhew him unto us, before we come in, any further. Why ſaid then one of the company, I thought wee had beene in *Hell*: but ſince there are here Recompences to be hoped for, I ſee that wee are not there. *Good, good, good,* anſwered all the multitude. *A ſhort Ioy, a ſhort Ioy,* replies the *Flatterer*. *Good Hell, Good Hell,* therefore 'tis to no end to thinke that there are here Regiſters kept, for Recompences, where liberality conſiſts, nought but in Paines, and Torments. Nevertheleſſe, wee hoped for them very much, ſaid hee who had ſpoken firſt. How could that bee? ſaid the *Flatterer*: I will tell you, ſaid the other: Certaine people, being informed of our Theſis, moved with Charity,

have

have often endeavoured by Holy Remonſtrances to make us alter the courſe of our Life: but being Naturallized unto it, we anſwered them with theſe reaſons: *What can wee doe leſſe? Should wee ſtay, that thoſe things, which every one keepes ſo carefully, ſhould bee brought unto us? And how would you have a Vagabond live, who hath neither Maſter, nor Office, and who loves to paſſe away his time, with Curtezans, at Play, and Taverns, if he had not ſome ſubtile induſtry?* And then hee that gave us theſe wholſome Counſels, ſeeing our Obſtinacy, told us; *The recompence then, will be given you in the other World.*

As alſo, when any one of us, Courted a Friends Wife, abuſing of his Confidence, and Diſhonoring his Houſe; and, if any ſhewed them, the Enormity and Baſeneſſe of their fact, they excuſed themſelves thus, *What will you*

have us doe? ſhall we rather goe into houſes, where wee are watched with a Poignard behind a doore, or with a Piſtoll, then in thoſe, where the Entry is ſo Free & eaſie, where I am invited and feaſted, and where I am truſted: and then, the party who rebuked us, ſeeing our hardneſſe of Heart, left us with theſe words: *The recompence thereof, ſhall be given you in the other World.* And becauſe we thought, wee had beene arrived in that other World, we aske for thoſe recompences, which the Vertuous have promiſed unto us.

Abominable Raſcals, ſaid then an *Officer* of the *Soveraigne Iuſtice*, how many wicked men are there amongſt you, who have often abandoned their houſe and family, to the diſcommodities of want and neceſſity, and to ſpend and bring to naught, all their goods, to debauſh and corrupt Chaſtity, and to commit a thouſand

ſand Whoredomes and Adulteries, and when they were admoniſhed, to take compaſſion of their Wives and Children, they inſolently anſwered: *Wee have recommended them unto* God, *who will have care of them; aſwell as of* Yong Ravens *and other Birds.* And *Infamous Villaines*, were not you then told; that *you ſhould receive the recompence in the other World?* 'Tis at this time, and in this place, that you ſhall receive Your *Recompence.* Up *Curſed*, come in, 'tis time. Saying that, a multitude of *Divels*, tooke Firebrands, and began to give them the *Recompence* promiſed & hoped for; which was, a liberall & ample diſtribution of Blowes: and whilſt they complained, vomiting forth horrible oathes, a voyce was heard, which ſaid: *The Recompence ſhall be given you in the other World.*

After this tempeſt, many *Evill*

Spirits were ſeene to approach, together with *Serjeants*, *Baylifs* and *Petti-foggers* who hauled and dragged, bound hand and foot, the *Thiefs Evill Angell*, accuſing him of a trepaſſe, very Criminall. Then *Lucifer*, with a fell and cruell looke, ſitting himſelfe in a Chaire, of flaming fire: with all his *Officers* about him: at the inſtant a *Reporter*, (that's to ſay, he that hath the Office of rehearſing and informing of a buſineſſe) began to ſay: *Prince Lucifer*, her's a *Devill* which wee bring unto you, accuſed to be ignorant, in the exerciſe of *Devilliſhnes*; it is a ſhame, that he ſhould be honoured, with the Title and Quality of *Devill*, for, he trades in a Function, contrary to his Profeſſion, ſeeing, that all his worke, tends to no other end, but to cauſe men to be ſaved. All the *Tribunall* ſtarted, at this word, SAVE, as being, awfull in that place: they did

Accuſation againſt the Thiefes evill Angell.

did all bite their lippes, to the very bloud, teſtifying the horror they had thereof: and then the *Supreme Curſed*, turning towards his *Attorney Generall*; Is it poſſible, ſaid he, that amongſt my *Vaſſalls* there ſhould be ſuch a perfidious Traitor? *Lord Lucifer*, anſwered the *Patriarch*, It is true that this *Devill* hath no other profeſſion, then to induce men, to ſteale and robbe their Neighbour: when they are diſcovered, they are impriſoned, and then hanged: but before they are led, to the execution, they are inſtructed, admoniſhed and exhorted unto Repentance, and by that meanes, they are ſaved; and, your *Devill*, who is none of the craftieſt in the World, thinking to have gained thoſe Soules, when he hath cauſed them, to commit thoſe Crimes, he leaves them, whereas he ſhould tempt them to fall in Deſpaire, and kill themſelves in-

ſomuch, that being in the hands of a good *Confeſſour* he makes them have an earneſt remorce, in their conſciences, of their offences, and by that meanes they ſave themſelves againſt your *Devills* beliefe, who hath not yet perceaved, that one may go to *Heaven* by the Gallowes or Flames. Thus your torments, have beene fruſtrate of their due, which ought to have befallen unto them: There needs no other accuſation againſt him, but that, ſaid the *Preſident*: And the poore *Devil* ſeeing that his ſentence was going to be given, began to cry out: *My Lord*, hearken unto me; for though it is ſaid that the *Divell* is Deafe, that's not to be underſtood, of your *Greatneſſe*. Every one was ſilent, and he ſaid: My *Lord*, I grant you, that moſt of thoſe who are hanged do ſcape me: but, if you will make an eſtimate, of thoſe which I cauſe to

The Divels Juſtification

be

be damned, condemning others: I am ſure, I ſhall be found quit, on that ſide: how many *Officers*, of all ſorts do I ſend you? whom I cauſe, to take Bribes, to let ſome of them looſe; how many *Falſe Witneſſes* do I ſend you, who depoſe, according to the rate, of the money which is given them? How many *Clarkes*, who give unto a Proces, What forme the intereſſed deſire, ſo that they have wherewith to pay, for the making: How many *Iailors* gives the flight, unto the *Pigeons* of their Dove-houſe, in caſe they fill their purſe? and how many *Attorneys*, who neglect or forward th proceedings, according to the ſtipend, which is given them? And amongſt all theſe Briberies and Pillage if it happens, that they cauſe *Iuſtice* to be made of ſome *Thiefe*, it is not to deſtroy *Theeves*, but to the end, there ſhould be no others, then they,

and

and that, they ſhould remayne alone, in the *Common Wealth*: Inſomuch, that when they puniſh a *Theft*, they do often commit many others, which are worſe then the Theeve's, whom they ſend to the Gallowes: for they are not inquired after: and though they were, they know the neceſſary Cavillations and Crafts, to take away the knowledge thereof: ſo that all being well wayed & conſidered, it happens, as unto him, who to drive the *Rats*, out of his Houſe, brought in, Cats: for if the *Rats*, did gnaw ſome peece of Bread, ſome rine of Bacon, ſome Candles ends, or Parchmin; the *Cats* doe overthrow, to day, his Pot, to morrow eate his ſupper, then his Partridges, ſo that at laſt, he is conſtrained to wiſh for his *Rats*, and deteſt his *Cats*.

I have made uſe of that craft: I willingly trucke, one *Thiefe*, for two hundred, who Hang him; and

to

to three thouſand *Old Witches*, who go to the Gallowes, to looke out, for ſome Ropes ends, and great Teeth, to worke ſome miſchiefe. But whatſoever I doe for the advancement of your *Empire*, I am very ill recompenced: therefore I deſire to reſt my ſelfe, and I beſeech you; to give my place to another: as for my part, I intend to ſpend the reſt of my old age, by a *Pretender*.

He had all the content which he could deſire, and a ſtrict inhibition and defence unto the *Evill Spirits*, who had abuſed him, to take heed that they ſhould not miſtake in time to come, upon paine of Corporall and Spirituall puniſhment. Nevertheleſſe, he was intreated not to reſigne yet, his Office, conſidering, that he was of reaſonable yeeres, to execute it, and to do good Service therein, beſides, that to wait upon a *Pretender*,

'twas

'twas an insupportable trouble & labour, and not an ease. I will do all what you please, said he: but I believe that with a *Pretender*, a *Devill*, remaines his legs & armes crosse, & his eares open, learning *Devillishnesse* of him : I imagine that there will be but passe-time and recreation for me; 'twill be, as if I went to the *Devills* schoole: for those kind of people teach the *Devills Alphabet*; by that meanes, ther's nothing to bee done about them, but to learne & to be Silent.

The Tobaccos Evill Angel.

Thereupon, *the Tobacco's Evill Angell* arrived: I was much astonished with that *Vision*: I had alwayes imagined, that it was a *Devill*, who possess'd many, but I did not alltogether beleeve it. I have, said he, avenged the *Indies*, of the outrages, which the *Spaniards* had done there, for I have done more harme unto the *Spaniards* by introducting *Tobacco* amongst them, then the *King of Spaine* did

did unto the *Indians*, when he ſent them *Colon Cortes*, *Almeyro* and *Pizarro*; becauſe 'tis farre more Glorious, to die amongſt Shot, Swords, and Lances, then amongſt the Snot, Sneezings, Belching, Giddineſſe, and ſometimes, the contagious Purples, which the ſtinking uſe of *Tobacco* ingenders. Theſe takers of *Tobacco*, meerely reſemble the Poſſeſſed; when they are exerciſed, there goes forth from them Vapors and Foames, at leaſt as infections: but they alwaies remaine Poſſeſſed with that *Evill Spirit*: for they are Idolators of this *Tobacco*, they make a Deity of it, which raviſhes them, in an Extaſis, they praiſe and extoll it, above all things, they tempt and perſecute every one, to make them uſe it: If they take it in Smoake, they make in this World their Novitiat for *Hell*, where they muſt be hardned, to endure Smoke:

Smoke: and if they take it in Snuffe, by their Noſtrils, they accuſtome themſelves, unto the diſcommodities of *Old age*, whoſe Noſes are alwaies Snotty and Dropping, and Flegmes in their mouthes.

The Subornes Evill Angell.

After this, came the *Divell of Subornation:* hee was Faire and well proportioned; whereat I was much aſtonied, having yet ſeene no *Divels*, except hee, but ſuch as were fearefully Ugly: his viſage was ſo familiar, that I thought I had ſeene him, in a thouſand other places, ſometimes Vaild, and ſometimes his Face Uncovered, ſometimes calling himſelfe, Childrens Play, and ſometimes, Courtſhip: ſometimes, tooke the name of * *Dan*, and of Preſent, and ſometimes, of Almes, here, of Payment, and there of Reſtitution, however, I never ſaw him called by his owne name. I alſo remember,

**It alſo ſignifies, gift.*

to

to have ſeene him named, *Inheritance*, *Profit*, *Good cheape*, *Patrimany*, *Reward* and *Nothing*: as alſo to have knowne him in ſome other place, *Doctor*, and in another *Licentiat*; amongſt all Women, he was a *Batchellor*; amongſt the *Attorneyes*, *Clarkes* and *Advocates*, he was reputed and called, *Law and Equity*.

The Evill Angell of Conſequence.

This *Divell* was well accompanied; he pretended to the Title of *Satans Lieutenant*. But the *Divell of the Conſequence* oppoſed himſelfe mightily to his deſigne, ſaying: I am the *Imbroiler*, the *State Politicke*, and he that Gogga *Princes*, the Pretext of the Unworthy, and the excuſe of Tyrants: I am an excellent Dyer, of evill actions; I give them what colour one will: Beſides, my ſtrength is able to turne all the World upſide down, and to put it in a generall Confuſion: I baniſh Reaſon; I convert the Importunity,

tunity, into Merit; the example, in neceſſity. I can give a forme of Law unto Succeſſes, Authority to Infamy; and Credit to Inſolence: I can Shut, and ſometimes Open the mouth unto Counſellors according to my minde: In a word, I do that, which amongſt others, is eſteemed, Impoſſible: and as long as I ſhall bee in the World, there will be nothing to be feared, of Vertue, Iuſtice, nor of good Governement. And alſo this *Devill of Subornation*, who pretends to the *Lieutenancy*, what had he done without me? If I did not put a vayle upon his face, how could he thruſt himſelfe in Magnificent Companies, as he doth? let him learne then to know himſelfe, and to hold his peace, and let him not diſpute with me the quality of *Lucifers Lieutenant*, which ought to bee granted unto me.

And I, ſaid another quarel-

ſome

ſome *Spirit*, I am one of thoſe, who moſt humbly hide themſelves, behind a Doore, who contents himſelfe with toyes and fopperies, a hundred to a pound: in fine I am a *Laconick Devill*, and with few words, I have but foure words to ſpeake, and then let him come next who will. I ſay then, that I am a *Devill Interpreter*, and the exerciſe which I doe in the World, is that I perſuade *Cuckolds* that it is an Honor, and a meanes to be knowen in the World, and that there are many who ſhould not be knowen, if their ſubtile Wives, did not purchaſe that quality unto them. As alſo, I cauſe a certaine Comelineſſe, and Charming Handſomeneſſe amongſt Women, thereby alwaies to have a friend, to make vſe of, in caſe of neceſſity: and cauſe all thoſe, who want ſuch dexterity, to be reputed as Silly, Sottiſh and to be deſpiſed; and

The Cuckolds Evill Angell.

amongſt other things, wherein I meddle, I can cunningly convert the Theft, in an Office, and the Officers in Theeves. That being ſaid, the *Devill* was ſilent.

There was a little moment of ſilence; then another *Devill* was heard who ſaid: I am one of the leaſt, of the *Diabolicall* Nation: but yet, open the gate, for, I do not come, empty handed, as the reſt. What doſt thou bring? ſaid then the *Secret Accuſer* comming neere him: a *Pratler* and a *Flatterer*, which are Peeces of Cabinet, for *Kings*: and for that reaſon I bring them, unto ours. *Lucifer* did caſt his eyes upon them: and at the ſame inſtant, made a face as grimme and ſower, as if he had bitten a greene Crab, then he ſaid: Although as thou ſayeſt, they are Peeces for a *King*, I do not love that Preſent.

After that another *Yong Devill* appeared, ſaying: *My Prince*, it is

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ſix yeeres ſince, that I am after a Baſe Fellow, worth nothing, and ſo little worth, that I do not know, how I could overcome him: for with being ſo Infamous, he is good for nothing, neither for Good, nor Evill. Thou art much troubled, ſaid the *Doñegna*, why did'ſt thou not make him worth ſome thing, and then to have plac't him in Offices and Dignities, thou hadſt preſently inſnared him.

The Luxurious Evill Angell.

In the meane time, the *Secret Accuſer* who went every where, in the forme of a ducke, ſearching out the faults of others, paſſ't by a Corner, where he found a great fagot of *Old Devills* all Moldy, Muſty, and full of Cob-webs: he came preſently to give notice; preſently they were unbound, to be ayred: 'twas very troubleſome to wake them; then they were ask't what *Devills* they were, what they meddled with, and

why they did not intend their Vocation. They anſwered gaping, they were the *Devills* for the *Luxurious*, but that ſince women had found Gold, more pleaſing and to be cheriſhed, then their Chaſtity, the *Luxurious* needed no *Diabolicall* Inſpirations nor ſubtleties, to perſwade them, to yield unto their deſires, ſeeing, that the gliſtering brightneſſe of Gold, did ſo dazle their ſight, that it made them fall backward. That Gold ſupplied to all the defects and imperfections of Lovers, and that the Temptation of a bagge, hath more efficacy, then a thouſand *Devills* al together, becauſe a Woman or a Maid, will rather fall under a **Don*, then under a Temptation, though it ſhould be called *Lordſhip*, and under a, *Take this*, then under a Million of Faire Words.

Next, was heard a *Devill* who ſnored: and but for that, they had trodden

Don in Spaniſh is the appoſition to a Knight, as in Engliſh Sir. In French it ſignifies Gift The Nuns Evill Angell.

trodden upon him; but his owne noiſe, diſcovered him. He was taken, and ask't, why he ſlept thus, a *Cuckolds* ſleepe: It is three dayes ſince, ſaid he, that I ſleepe as you ſee, becauſe I have nothing to do: I have liberty, I am the *Nuns Devill*: *My Ladyes* are now buſie, to elect an *Abbeſſe*: and when they are buſied in that occupation, I may play and take my reſt at eaſe, for, ther's not one at that time, but is a very *Devill*. They make Parties, Bribe, they flatter this, and perſwade the other: to be ſhort, there's ſuch a Confuſion amongſt them, that my preſence would but diſturbe them: Alſo, thoſe *Ambitious Ladies*, make it a point of honor at that time, to have it ſeene, that they are more crafty and more ſubtile then the *Devills*: and I give you notice, that if by chance it happened, that Diſorder, Sedition, and Mutiny, came to be wanting here, and if

Peace did hazard to enter; 'twere but to make here, an Aſſembly of *Nunnes*, to elect an *Abbeſſe*, you ſhould ſee ſuch a Dreadfull Diſorder, that wee ſhould not know one another.

Lucifer found this advertiſement very good: and cauſed it to be Inrolled, in his Regiſters: and to the end hee might remedy all things, and alſo take care for the increaſe of his *Empire*, he commanded that all the Communalties and Cantons of his Nations, ſhould be aſſembled: and then in obedience of his *Decree*, there appeared almoſt an infinite multitude of *Unhappy Spirits*. At the ſame time *Lucifer* opening a horrible and fearefull mouth roared out, theſe Gratious Words:

A DECREE OF LUCIFER,

for Reformation.

DESPERATE Legions, People for ever condemned in the darkneſſe of my Empire, yea the Hirelings of Sinne, unto whom Eternall Death is the payment: I let you know, that two Divels have pretended to the Dignity of my Lieutenancy, and that I would not gratifie the one, nor the other thereof, conſidering that amongſt you is a She Divell, which merits it above all.

At theſe words, all the Aſſembly began to looke one upon another, and

to diſcourſe and murmure; Lucifer *perceiving it: Doe not trouble your ſelves, ſaid he, to gueſſe who it ſhould be: Let* Good Fortune *come hither, which by another name is called, the* She Divell Proſperity: *and at the inſtant,* She *was ſeene to come from the reare of the company, who with a Proud and Scornefull looke made a ſtand, before the* Degraded Angell, *he having look'd on* Her, *ſpake after the ſame tone as he had begun. I Will, Ordaine, and Command, that yee honour and reſpect, next after me, the* Lady Proſperity *here preſent, as the moſt Great, Superior, and Superlative* She Divell: *Titles and Qualities, which I give* Her, *as due unto* Her *merit; becauſe ſhe alone, hath cauſed a hundred times more people, to be Damned, then all of you altogether. Tis* She *which makes men, to forget* God, *and the affection towards their neighbour: tis* She, *that cauſes them, to eſtabliſh their* SVMMVM BONVM *in Riches,*

Effects of Proſperity

who

who ingages and intangles them in Vanity, which blinds them in the enjoying, which loades them with Treasures, and which buries them, in their Trespasses. In what Tragedy, hath She not played Her part? what Wisedome and Prudence could stand so firme upon its Legs, which She *hath not caused to Stumble? what Folly doth not augment, taking accesse with* Her? *what good Counsels, doth* She *Receive? what Correction doth* She *Feare, & which, doth* She *not Deserve? After* Her, *who finds out and furnishes matter, unto Scandals; experience, unto Histories, who Foments Cruelty unto Tyrants, and who imbrewes Hangmen with Blood? How many Soules are there, who lived in the State of Innocence with Poverty, wch cõming to receive the Favours of* Prosperity, *are become Wicked and Impious? Now then,* Infernall Spirits, *henceforth, let as much reverence be rendred unto* Her, *as unto my selfe, and know, that those Soules which maintaine themselves Humble, to the proose of* Prosperity, *are none of your Game:*

and

and therefore you must not insist on them, for ther's nought else but time to be lost. Considering, that they of the World, who obtaine and possesse all what they desire, turne their backes presently unto God, *and forget him so much, that they doe not remember his name.* The Poore. The Poore *contrariwise, hath alwaies* God *for the object of his Heart, and for Motto these words in his mouth:* LORD, I HAVE NO HOPE BVT IN THEE: MY GOD REMEMBER ME: *And therefore, said* Lucifer, *redoubling his cursed howlings: My Will and Pleasure is, that from this time forth it shall be published, throughout all the extent of our* Estates *and* Dominions, *that Calamities, Troubles, and Persecution, are mortall Enemies unto* Hell; *seeing, they have beene acknowledged and noted to be of the contrary party, and to be inrolled in* Gods *Warfare; and further, that they are effects of his Infinite Wisedome, and Gifts of his* Almighty hand.

Item, to the end our Government should be reformed, I straightly will and com-

command, that my Devils *ſhould alwaies be preſent in the* Hearings *and* Tribunals of Magiſtrates *diſcharging the ſaid* Devils, *of the care of* Pretenders, Pleaders, Flatterers *&* Envious, *ſeeing they know the way [unto this* Kingdome, *and how to leade one another hither, better then the* Devils *can teach it them.*

Item, that henceforth, no Devill *keep company with any other confident, but with him who is called* Profit, *conſidering that hee is the Harbinger, which lodgeth Vice, moſt largely, in the ſtraiteſt Conſcience.* Profit is a Divell.

Item, in whatſoever part a Divell *be, excepting not any; we ordaine that whē* Money *ſhall arrive there, that he ſhall raiſe the ſiege, and with honour and reverence, yield moſt humbly his place unto him, as acknowledging him a greater* Divell *then he, for that is moſt important, to the preſervation of our* Empire. Money one of the greateſt Devils.

Item, we moſt ſtraightly and expreſſly command unto all our Officers, *to impeach and hinder Warre, from all parts,* Idleneſſe themother of Vice.

aſmuch

aſmuch as in them lies, becauſe it exerciſes, the Couragious; it doth recompenſe, the Vertuous; imploys, the Valiant; cauſes God *to be remembred, and caſheeres Idlenes, which is our intimate Friend. And for the better effecting of this preſent Article, wee ordaine unto all our* Devills, *to eſtabliſh a generall Peace, throughout all the World in caſe they can compaſſe it, becauſe during its Raigne, all manner of debauſhes, will have free liberty:* Idleneſſe, *is put in practiſe:* Luxury, *is in faſhion;* Gluttony, *is exerciſed;* Detraction, *is put in uſe,* Lying, *is eſtabliſhed;* Pandars *are buſied, and* Whores, *imployed, in a word, all Vices increaſe, and Vertue declines.*

Touching the Luxurious.

Item, we henceforth, exempt and diſpence our Lieutenants, *of the paines which they were wont to take by intangling men, in the Laſciviouſneſſe and Voluptuouſneſſe of Women, becauſe we know by experience, that there is no ſinne, which is more truſty and faithfull unto us, then that, for as ſoone as Repentance his capitall enemy, hath, for ſome time, cauſed*

cauſed him to diſlodge from any place, he is ſo affectionate for our ſervice, that he re-enters there preſently, when it takes a ſtronger roote then before.

Touching certaine Merchants

Item, in conſideration of the Exemption aforeſaid, and ſeeing, that there are Notable Merchants, *in many Townes and Villages of the World, who charitably ſuccour, many perſons, and amongſt the reſt, the* Youth *of theſe times, commonly called Debauſh'd, which to borrow money, have recourſe unto them: And the* Merchants *excuſing themſelves, ſaying, their Purſes are empty; offers thē, ſome Wares out of their ſhops, which thoſe that are in want, doe accept, with an intention to ſell them againe, to ſupply, to their exceſſe or neceſſities: and underhand thoſe* Merchants *have confidents who acquaint themſelves, with thoſe who want; and goe along with them to the* Merchant, *which ſells his Merchandiſes at an exceſſive rate, then, when they have ſold it very cheape, and accommodated themſelves, the* Merchant *hath his Wares againe, and thus, he*

he obliges those who crave his assistance. In consideration whereof, wee ordaine, unto the most Vigilant of our Devils, *to assist and remaine perpetually, as* Factors *in the service of those* Merchants, *seeing, that in such a Negotiation, they need our helpe and industry.*

Item, our Will and Intention is, that our said Devils, *keepe a constant company, unto our beloved Friends the* Venerious, Revengeful, Envious, & Pretenders *to Offices or Dignities, and above all the rest unto* Hypocrites, *considering, that it is the Mediator for all things, the Charme of all the sences and powers of the Soule, who works so Curiously that its operations are Imperceptible unto the sences therefore it is admitted, Recompenced and Adored of many.*

Touching Reporters of Secrets.

Item, We ordaine that the Reporters of Secrets, *and* Sowers of Sedition *may be carefully maintained, because it is one of our seeds, which fructifies most.*

Flatterers.

Item, We ordaine that Flatterers & Kindlers *of Noises, Debates, Divorces, Quarells and Dissentions may serve in steed*

ſteed of Bellowes, and not of Fannes, to the end they may blow and inflame, and not temper and refreſh.

Item, that the Inter-meddlers of others affaires be the Lice of Hell, that they may eate to the very bloud, thoſe who nouriſh and entertaine them. Inter-medlers of others affaires.

Then Lucifer, with a ſterne and grimme countenance and looking ſide-wiſe upon the Doüegna, ſaid this Proverbe which is in uſe amongſt the Spaniards; Düenas de ſe las Dios a quier las deſca: God give the Doüegna unto whom will have her. I am much troubled, ſaid he afterwards, what I ſhall do with them, I know not where to caſt them. And then the Damned who ſaw that he diſpoſed himſelf to raine a ſhowre of Doüegnas on them, cryed out all with one voice: Do we not ſuffer torments enough, without the addition of this? then every one ſaid to himſelfe; Oh curſed Lucifer, caſt them where thou wilt, ſo it be not neere me, and as they uttered thoſe words, they hid their heads one amongſt the other, as Sheepe doe in the Fields during the ſcorching heat of the Summer, for feare of this new torment where-

of

of Lucifer *threatned them. He, ſeeing the extreame terror wherein he had put them, contented himſelfe with that; Then he ſaid: Well then, looke that henceforth, my Lawes and ordinances may be punctually obſerved.* Alias, *I ſweare by my* Darkneſſe, *and by the* Obſcurity of my Crowne, *that, that* Devil *or* Damned *who ſhall infringe them, ſhal be condemned to the torment of* Doüegna, *that is to ſay, that there ſhall be one chained with him, any oppoſition or appelation whatſoever in any wiſe notwithſtanding. And as for them, let them be preſently lock'd up, by themſelves in that Dungeon of Iakes, to make uſe of them, as we ſhall ſee cauſe that place and time ſhall require.*

After this ſolemne *Decree, Lucifer* retired himſelfe within the gulfe of his eternall night; and the Aſſembly frighted, wth this horrible threat, disbanded: every one went to exerciſe the function of his Office: all at once vaniſhd away, and at the inſtant an Angelicall voyce was heard, which uttered theſe words. *Whoſoever ſhall have the underſtanding to comprehend the Morality of this Diſcourſe may reape a moſt advantageous profit for his Soule, and may ſay:* SALVTEM EX INIMICIS NOSTRIS, ET DE MANV OMNIVM QVI ODERVNT NOS.

FINIS.